The Origin of the Order of Jesuits, or Society of Jesus, as they styled themselves, is involved in some obscurity. The following account of its rise has been thought most worthy of belief by those who have treated of its history.

Ignatius Loyola a Biscayan officer in the army of Ferdinand the 5th of Spain was its founder. At the fated battle of Pampelina he received a wound which occasioned a tedious confinement of some months. During this period his sole amusement was the perusal of the superstitious and legendary memoirs of Romish Saints. Being naturally of an impetuous and sanguine temper, he was so excited by these enthusiastic narratives as to form the resolution of devoting himself to a life of piety, and of constituting a new religious order. No sooner had he recovered his health than he commenced this adventurous enterprize by assuming the character of Knight of the blessed Virgin. Wandering from city to city on foot he subjected himself to contempt, hunger, and to all the fasts and austerities which are enjoined by the most rigid ascetics. He concluded them with all

knights errant were in duty bound to do, by a pilgrimage to the Holy Land. On his return from this expedition he came to Spain, & commenced the study of Theology, being about 32 years old. In this country he collected a small groupe of associates whom he conducted to Paris, & in concert with them brought to some degree of maturity the constitution and laws of his contemplated institution. He feigned that he had received the plan from heaven, & upon this founded his demand for the sanction of Pope Paul III.

The scheme appeared so new and hazardous, & the character of the men so wild and extravagant that this sanction was peremtorily refused; but it was finally gained when Loyola proposed to add to the three monastic vows of submission chastity and poverty, a fourth of implicit obedience & eternal allegiance to the Roman hierarchy. This bright auspice more than any other single circumstance tended to give the Jesuits that ascendancy by which they were enabled to exert so extensive & unparalleled an influence upon society.

The associates of this body were governed by laws as unique in their character as was their projector. Their aim was not like that of other monastic orders to immure themselves men in Convents and seclude them from the sight of their fellow men. The dominion of the world was their object, and to

obtain this, their attention was to be directed to all the deep and hidden principles ~~which form which direct the conduct of~~ from which human actions originate. They were imperceptibly to diffuse themselves throughout the busy throng of men, chameleon-like to partake of every hue of popular feeling, to wind themselves with consummate craft into the confidence & thus direct the motions of the vast & heterogeneous mass. They were to labour indefatigably, & unanimously, & direct every effort, while they lived, to this one point, the subjection of all things to their order. It was necessary that a system of complete subordination should be devised, to preclude the ~~possibility~~ possibility of a rebellion & schism.

There are some traits in this portrait of their political constitution. A general was chosen for life by delegates from the various departments who possessed authority supreme & independent. There was no appeal from his decision. He held in his own hand the reins of government, the sword of execution, & the keys to all their wealth. Those below him in this perfect scale were commanded to yield to him their very will and understanding, and the same obedience which they owed to Christ

"There is not in the annals of mankind," says a historian from whom most of these facts have been gleaned, "any example of so perfect a despotism," ever exercised by it

deserved and ever monks in their cells, but ever men dispersed among all the nations of the earth".

That the General might be acquainted with the characters of those over whom this authority was to be exercised a correspondence was maintained with every section of the body, and he was daily receiving accounts of the most minute particulars relating to the Society and its members. These Reports are calculated at about 6384 per annum, besides extraordinary Letters. As another & Rampart upon this seemingly impregnable wall of security, it was part of their scheme that no one should be suddenly initiated into their arcana. And although they were ever seeking to gain over the minds of young men in high rank, yet no member could become a Regular & approved Jesuit before the age of 33. During the long noviciate through which the candidate was led almost blindfold, he was required at the close of every 6 months to manifest his conscience to some superior or officer, that is to lay before him a full and candid picture of his sins and defects, of his talents and acquirements, many of the very best and dispositions of his soul. This enabled the principal to know perfectly where to look for instruments suited

for important enterprizes, when to keep a strict watch against suspected persons; and above all to have those completely in their power who had penetrated into any of their secrets. "The characteristic principle of this order," says Dr Robinson, "is simply this, that its interests are to be promoted by all possible means, at all possible expenses. To secure unanimity in the application of these iniquitous principles, they were twisted through almost every possible ramification, & a volume was fabricated giving directions for the manner of proceeding in every exigency. The following are a few of these rules, faithfully extracted from the work without perversion or exaggeration. They shew the policy of the institution more clearly than any abstract view could do; & they need no comment.

"Princes and distinguished persons must by all means be so managed as to gain their ear which will easily deceive their hearts, so that all persons will become dependent upon them and opposition be prevented. It will further their object if their members insinuate themselves into foreign embassies, but especially in those to the pope. Favour must above all be obtained with the domestics and dependents of princes and noblemen, who, by presents &

officers of society may be so far biassed as to impart intelligence of their employers' inclinations and intentions. Their confessors must allow greater latitude than those of other orders; in order that their penitents being allured by such freedom, may relinquish others and entirely depend on their direction and advice. Prelates must be engaged to employ the Jesuits both for confessors and advisers. Their members, in directing the great, must seem to have nothing in view but God's glory, and not immediately, but by degrees, interfere in political or secular matters, solemnly affirming that the administration of public affairs is what they engage in with reluctance and only as compelled by a sense of duty. Confessors must also inquire of their penitents, what family, relations, friends and estates they possess, and what they have in expectancy, as also their intentions, which they must endeavour to mould in favour of the Society. Such as retain a love for other orders, for the poor, or for their relations, must be dismissed, since they are likely to prove of little service. All before dismission must be prevailed upon to subscribe, and make an oath, that they will never directly or indirectly, either write or speak any thing to the disadvantage of their order; and the superiors must keep an account in

writing of their sins, failings and vices which they formerly confessed, to be used against them if occasion require, in order to prevent their future advancement in life: and the Members and Prelates, with whom they may have credit, must be prevailed upon to deny them their protection. All must be careless who are distinguished for their talents, rank, or wealth, especially if they have friends attached to the Society or prospect of power: Such must be sent to Rome, or to some celebrated university, but if they prefer the provinces, the prospect must instigate them into a surrender of their effects to the Society, and the Superiors must show a particular regard to such as have allured any promising youth into the Society. The Society will contribute much to its own advantage by fomenting and heightening (but with caution and dexterity) the animosities that exist amongst princes, and great men, in order that they may weaken each other.

Such were the means taken by these crafty court
deceivers to attain many principles of virtue and religion in the midst of their unseen but powerful subtle machinations.

And their success was great. The increase of the order as a whole was rapid. When established by the bull of Paul in 1540, their number was 10. In 1608,

8.

they amounted to 10,581, & they possessed in 1710 they possessed 24 professed houses, 39 houses of probation, 340 residences, 612 colleges, 200 missions, 150 seminaries & 19,998 members. At first indeed they were somewhat retarded by the opposition of the French Universities, & of the Emperor Charles V, whose piercing eye looked through all their parade of humility and devotion to the baleful consequences which their principles and doctrines must necessarily produce. But opposition could not daunt men (whose life interests, nay whose being they had identified with that of their beloved Society.) who had sacrificed every worldly and eternal interest at the shrine of their Society. In a few years they were to be found at the head of the most important schools in Europe, companions and chaplains to the nobility, & foremost in the principal cabinets of Europe. Notwithstanding their vow of poverty, they soon became the richest monastic body in the world, by means of trading and holding commercial intercourse with all the countries which they converted & subjected to the cross. Their treasuries were filled with the gold of both the Indies, & their agents and warehouses were to be found in every city of Europe. But tho' of general causes of Jesuits were thus gaining ground in Europe, there were not a few particular circumstances which tended to bring them into public dispute

Shortly after their obtaining a permanent settlement in France, and when they had just gained the ascendancy over all their rivals, they were put in jeopardy by the indiscreet Zeal of two of their members, Guiscard who was convicted of publishing Regicide papers, & John Chastel who made an attempt upon the life of Henry IV. On account of this, they were expelled from every part of France except Toulouse & Bourdeaux. But even here a sufficient number remained to lay plots for their reinstatement. This they obtained in a few years, and were received into such favour that Henry himself became their professed supporter, & chose his chaplain from their number. Still they were opposed by the mass of the people, & particularly by the Jansenists. Voltaire & Pascal employed all the keenness of their sarcasm in ridiculing them, & the public indignation was at length so excited that they eagerly sought for some opportunity of legally destroying them. This opportunity was providentially offered in the following manner, as we are informed by one who writes their history.

"The war recently commenced had occasioned great losses in the trade with Martinico, the weight of which would have fallen in part upon the society's correspondents at Lyons & Marseilles. These merchants however alleged that the Jesuits in France were

responsible for the debts of their missionaries in America, & insisted upon being indemnified from the funds of the order. The claim was resisted, and a law-suit commenced which the Jesuits by virtue of their privilege, removed from the provincial parliament to the great chamber at Paris. This measure rendered the dispute and their defeat subjects of more general notoriety. They were condemned to pay large sums to the adverse party, & prohibited thenceforth from meddling in commercial concerns. The Questions at issue in the commercial dispute had given the magistrates a plausible occasion for demanding to inspect the Constitutions of the Society, & in a luckless hour for themselves they consented to produce their books.

This led to their final overthrow. We need not trace their downfal. After the developement of their detestable system they were held in execration. In 1604 they were expelled from Great Britain by a proclamation of James I. from Venice in 1606; from Portugal in 1759: from Spain and Sicily in 1767; and in 1773 were finally destroyed by a bull of Clement XIV.

But that part of the history of the Jesuits which has most direct bearing upon the objects of this Society, is the account of their the methods observed by them in their missions. The principal expeditions of the Jesuits

for the conversion of the heathen were to India and South America. A brief view of the Paraguay mission, extracted from the New Edinburgh Encyclopaedia, which will serve to shew the principles upon which they acted.

"About the beginning of the 17th century, they obtained from the court of Madrid the grant of that large and fertile province of Paraguay which stretches across the southern continent of America from the mountains of Potosi to the banks of the river La Plata; and after every deduction which can reasonably be made from their own accounts of their establishments, enough will remain to excite the astonishment and applause of mankind. They found the inhabitants in the first stage of society, ignorant of the arts of life, and unacquainted with the first principles of subordination. They applied themselves to instruct and civilize these savage tribes. They commenced their labours by collecting about fifty families of wandering Indians, whom they converted and settled in a small township; they taught them to build houses, to cultivate the ground, to rear tame animals; trained them to arts and manufactures; and brought them to relish the blessings of security and order. By a wise and humane policy, they gradually attracted new subjects and converts; till at last they formed a well organized State of 300,000 families.

" Over there they exercised a mild and patriarchal government, and their subjects, docile & grateful, revered their benefactors as divinities. The country was divided into 25 districts, over each of which a Jesuit presided —
Industry was universal, but wealth and want were equally unknown, & most of those passions which disturb the peace of society were deprived of every opportunity to operate. Even the elegant arts began to appear by degrees and full protection was provided against every invader.
An army of 60,000 men was completely armed & regularly disciplined, consisting of cavalry, infantry, artillery, and well provided with magazines of all the implements of war. The Indians of Paraguay, in short, under the government of the Jesuits, were an innocent and happy people, civilized without being corrupted, & yielding with entire contentment the most perfect submission to an absolute but equitable government. Yet, even in this meritorious effort for the welfare of mankind the peculiar spirit of their order was sufficiently discernible.
In order to preserve their influence, they found it necessary to keep their subjects in a state of comparative ignorance; & besides prohibiting all intercourse with the adjacent settlements of the Spaniards &

Portuguese, they endeavoured to inspire them with a hatred and contempt of those nations. They prevented their subjects from learning any language except a native dialect (the Guarani) which they endeavoured to improve as a general standard, and plainly aimed at establishing an independent empire, subject only to their order, which could scarcely have failed from its excellent Constitution and police, to have extended its Dominion over all the Southern Continent of America."

It would be trespassing upon the time of the Society to enter into a detailed account of all their missions. This essay shall be closed with a bare enumeration of their stations. In Hindostan they had 2 provinces; that of Goa containing 280 missionaries, & that of Malabar containing 150. In Japan one province containing 130. In China one containing 30. In Brazil one containing 180. In Peru one containing 350. Paraguay 116. Grenada 110. Mexico 340. In the Philippine isles 100. Making in all 13,010 associates & fathers.

To be read March 1. 1823. W. Alexander.